

should come the responsibility will not rest upon the secretary nor the Board.

JACOB C. CASSEL,  
Sec. M. B. of the B. C.

#### Pledged for Washington City Church Property

Student at college,	\$10.00
J. K. Leedy, Tom's Brook, Va.,	1.00
Previously reported,	492.53

Total, \$503.53  
W. M. LYON.

#### Chicago Mission

In this crowded thoroughfare we are impressed with the idea of the brevity of life. Just recently, a man who has spent all his life in this city, said to me, that he had never had time to get acquainted with his neighbors; a stranger to earth and a stranger to God; too busy getting money to try to get acquainted with earth or inquire about heaven. If the future holds a place for such a man, it must be the place where all idol worshippers go.

Our services of prayer and Bible readings last week, were highly enjoyed by those who attended. But a Chicago cold of distinctive type laid hold on me last Thursday night, and has confined me to the house for nearly a week. Am better now. Today, the first day out, was to preach the funeral of little Clara Levernz, four years old, a Sunday school scholar, who died Sunday. She was a sweet little creature. Sad to think, that in this busy place among so many people, so few noticed that an angel had gone from earth to heaven. Hope it may turn the parent's hearts to heaven.

*City reforms.*—If the movement of the Rev. J. Q. A. Henry, against law breakers and vice, in this city, would only strike at the root of the business, we would be more hopeful of success. But what is the use of cutting off the branches? the roots will send out a thousand branches for every one cut off. We could name some respectable (?) large business houses, whose owners are members of churches, who if compelled pay their girl clerks enough to pay their board, instead of forcing the poor starving creatures to resort to a life of shame, not of choice, but of compulsion, the dens of infamy would decrease in number. Such would in a large measure answer the question, "how shall the churches reach the masses?" But this is too sad to write about.

*Christmas for the children.*—We can not think of our annual Christmas, without thinking of the Jesus, who said "Suffer little children to come unto me." So as the time approaches, the little ones of our mission Sunday school, show an anxiety about what they are to have. Certainly they must have something, but what? Sister Gibbons is wrestling with this problem now, and in the eyes of each little one, we can almost see an interrogation point when the Sunday announcements are being made. Brother Christ Röl and of Lanark called on us this week with the happy information that the Lanark Sunday school had decided that instead of mak-

## BRETHREN EVANGELIST

ing presents to teachers and teachers to classes, they had decided to take the money and send it to the Mission Board. All in the name of Christ whose birth we celebrate. That will be a Christmas gift from the children, to the children, that heaven will make record of. Would it not be a good idea, for all our schools to follow the example? This brings to my mind the lines of the poet,

"I gave, I gave my life to thee,  
What hast thou given for me?"

And the words of the Lord, "Inasmuch as ye did it unto one of these little ones, ye did it to me." Yes, what shall we have here? Well there will be a suitable program, brief, but suggestive and truthful. And what more? Is it presents of a poke of candy and an orange or something for the dinner for the poor. The latter would be a more substantial blessing. As a certain Chicago preacher has said, "you can talk with better effect to a hungry soul, after the body has been fed." We will see what the Lord wills in the matter.

*Our Sunday school.*—The bright eyes that sparkle in the Sunday school whose brightness has not been dimmed by sin and hardships, is the most beautiful thing found in religious work, unless it is a soul that had been soiled and ruined by sin and wickedness and redeemed by the blood of Christ. Let the Brethren church never lose sight of the fact, that Jesus came to save the lost. The Sunday school is the great preventative, and the working church is, in God's hands, the remedy to seek and extend the power of salvation. Our school is good. Attendance as good as any time in the history of the work here.

*Our needs.*—Nothing seems to be so interesting and appreciated as the "Gospel teachings," "How to trust God," "How to obey God." How to follow Jesus—clay in the hands of the potter—to become a vessel fit for the Master's use. Ephesians 4 was the menu for our feast last week. Bless the Lord for that chapter. This city like a leach has fed and grown fat on God's rich land of the Mississippi valley. Their sons and daughters are going to ruin through the wine dinners and theaters, and soon, ah, too soon, their wealth cankers and ruin follows fortune. With many, it has been a blessing, had they always remained poor. Only yesterday a man was put in jail as a tramp, who a few years ago was a rich man of Chicago. Thus high life and low life differs only in name. Both are low in the sight of God. The one the front door, and the other the back door. Quality the same. More hope for the back door people, who have fed all their lives on the foam, and now some of them are getting hungry. The hungry soul is not looking for entertainment, but for food. Such relish the real teachings of the 7th and 8th chapters of Romans. When the prodigal "came to himself," he thought of home and father, well fed servants, and would be glad to be of the latter. When that spirit takes hold of a man, he is not far from heaven. And the Father's arms are out-stretched. The physi-

cal man can be gratified for the moment, but the soul only can be satisfied, and that on food from heaven. Chicago needs the gospel, so also does her churches. There is no harm in riches, neither in poverty, but Satan is doing so much harm in both classes. He uses each class to make the other, and then curses both classes with vices suitable to the social standing to each. With the poor, it is beer guzzling in a low den. With the rich, it is more expensive wines and dines in more brilliant surroundings. In the midst of all this, I find souls seeking to know how to live. Such will find Jesus, if the gospel is preached to them. Will you help?

*We need doctrine.*—It was the doctrine of Jesus that the people objected to. But he said, "My doctrine is not mine, but his that sent me," and "If you will do the doctrine, you will know whether it be from God." To do as Jesus taught and to possess his life, means to be happy, either in riches, poverty, persecutions or afflictions. Brethren that is what we are here to preach. Brother Rench, hurry up with those articles on the Lord's Supper. That institution which God has blessed and of which all whom God has called may be partakers, rich and poor, bond and free. All equal as the children of God. Such a "manifestation of the sons of God," by all who profess to be Christians in Chicago, would close all the slums, saloons and houses of vice, and convert all the unbelievers here in thirty days.

All outside of Christ both rich and poor, will find their search for happiness an ever fleeing "mirage," the deception of which they will not know until lured on the burning sands, where thirst and hunger will bring them to their senses, it may be, alas, at the brink of the grave. Brethren pray God to give power to the preached Word and much grace and humility to his ministers.

J. O. TALLEY.

517 Warren Ave., Chicago.

#### THAT CROSS-CUT SAW

W. M. LYON

Did you ever use a cross-cut saw? We used to have one, and sometimes when we had no one to help, we tried to saw alone, but we soon found that it was poor sawing that way. It would not go. Ours was of the old fashioned kind; it was perhaps six or seven feet long with an upright piece for a handle at either end. The more modern saw has but one handle and therefore may be successfully operated by one person. The other kind required two, and each one had to pull; it was very poor sawing, indeed, if one had to pull and push also.

Do you know, brother, what made me think of this? Did you never think that the reason why things so often seem to go wrong in the church is largely because there are too many who do not take hold of the other handle of the saw and pull their part? No, they stand there and let the other fellow pull and push, too, and then wonder why he does not get along better. And perhaps no person realizes more what this means than the mis-